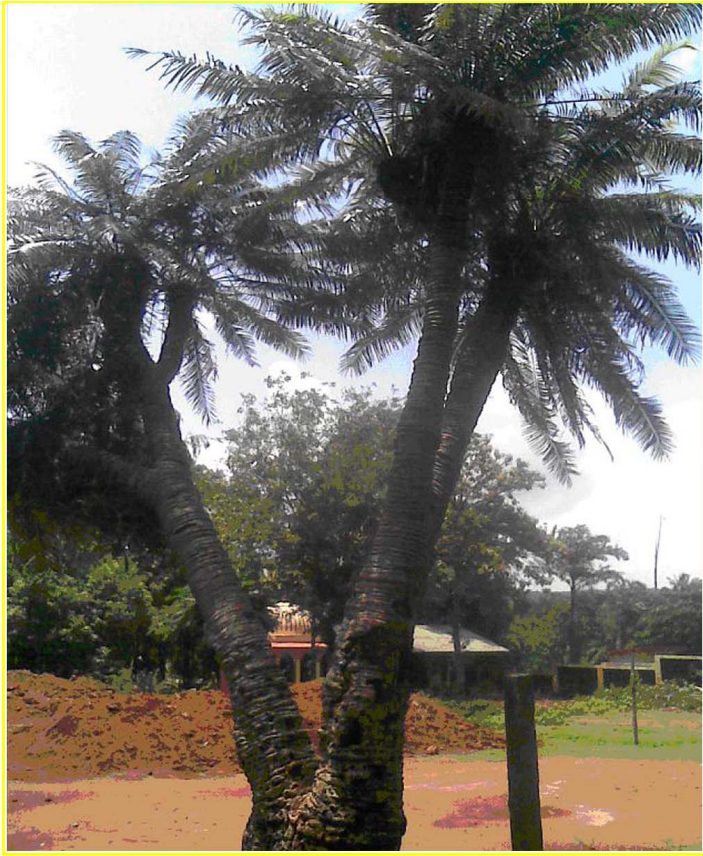


Padapāṭha of Rājasūya,  
Niranunāsika and Subhadrāharaṇa  
of Melputtūr Nārāyaṇabhaṭṭa

# **A LEXICOGRAPHICAL STUDY**

ISBN 978-81-906734-7-1



**Dr. JINITHA K.S.**



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Dedicated to Prof. R. Vijayakumar  
who has guided me in my research works.

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Subhadrāharaṇa of Melputtūr Nārāyaṇabhaṭṭa**  
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**A Study in English**

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***Author***

**Jinitha K.S., M.A., B.Ed., Ph.D.,**

Keveettil house, Manickamangalam, Kalady

Ernakulam District, Kerala, India. Email jiniithakalady@gmail.com

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Cover picture of an Inthu tree at the Birth Place of Melputtūr

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**A BOOK PUBLISHED BY K.G.SASI**



## A FOREWORD BY THE PUBLISHER

Lexicographical studies on the works of Melputtūr Nārāyaṇabhaṭṭa are never seen attended to in Kerala or elsewhere. The three main campūs of a medieval scholarly poet, though well known on their poetical merit were never considered as having any implications on the grammatical or lexicographical context, until the present study was taken up. The effort behind such an endeavour is not minimal and the author is, therefore, not only praiseworthy but also innovative. This study is, however, devoid of assigning any importance to the meanings of the words as one would naturally expect out of a lexicographical study. But being a grammarian, the author seems to have attended to the morphological side of the lexicography. The raw words in their kāraka forms are classified with the intention of including as many compound words, perhaps considering the craze of Nārāyaṇabhaṭṭa in the formation of samastapadas. A list of Upasargas, Nipātas and Lakāras are also included. The work covers around 7800 unique words, 636 words with 22 Upasargas, 92 Nipātas without duplication, and around 225 different words in the form of complete verbs in all Lakāras except luṭ and āśirliṇ.

The publisher feels that this work shall be a treasure to the sciences of morphology, linguistics, grammar and grammatology and it can be used as important data for researches on the medieval usage of Sanskrit vocabulary in poetry and for making dictionaries.

**K.G.SASI**

**Publisher**





## **PREFACE**

Interdisciplinary studies are most necessary for the furtherance of both linguistics and grammar. The present study is an attempt to create raw data to serve as the material for serious researches on all the interrelated branches of linguistics.

The learned readers may forgive me for any mistakes that may be crept into the treatment or preparation of the work. Any observations in this regard are highly solicited.

In this connection I may thank Prof. R. Vasudevan Potti, Prof. G. Gangadharan Nair and Prof. R. Vijayakumar for all their assistance, efforts and motivations to nurture the researcher inside me. I would also thank Sri. K.G. Sasi, author for editing and publishing this work.

**JINITHA K.S.**

**Author**



# TRANSLITERATION TABLE

<b>A</b>	<b>Aé</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>G</b>	<b>H</b>
a	ā	i	ī	u	ū	ṛ	ṛ
<b>I</b>	<b>L</b>	<b>Lá</b>	<b>Alá</b>	<b>Alæ</b>	<b>Aç</b>	<b>A:</b>	
ıṛ	e	ai	o	au	am	aḥ	
	<b>M</b>	<b>Zé</b>	<b>af</b>	<b>bé</b>	<b>X</b>		
	ka	kha	ga	gha	ña		
	<b>cf</b>	<b>d</b>	<b>ef</b>	<b>ff</b>	<b>gf</b>		
	ca	cha	ja	jha	ña		
	<b>O</b>	<b>P</b>	<b>Q</b>	<b>R</b>	<b>hf</b>		
	ta	ṭha	ḍa	ḍha	ṇa		
	<b>if</b>	<b>jé</b>	<b>S</b>	<b>ké</b>	<b>lé</b>		
	ta	tha	da	dha	na		
	<b>nf</b>	<b>T</b>	<b>of</b>	<b>pf</b>	<b>qf</b>		
	pa	pha	ba	bha	ma		
	<b>rf</b>	<b>U</b>	<b>sf</b>	<b>uf</b>	<b>vf</b>		
	ya	ra	la	va	śa		
	<b>wé</b>	<b>xé</b>	<b>y</b>	<b>t</b>	<b>g</b>		
	şa	sa	ha	ḷa	ḷa		



## A LIST OF ABBREVIATIONS

Abbreviation	Name of Book
A	Aṣṭādhyāyī
ACSL	A Companion to Sanskrit Literature
AHIL	A History of Indian Literature
AHSG	A Higher Sanskrit Grammar
AHSL	A History of Sanskrit Literature
AICIL	An Introduction to Classical Indian Literature
AKM	Amarakośaḥ - Edited by Paṇḍit Śivadatta
APS	Aspects of Paninian Semantics
ASGS	A Sanskrit Grammar for Students
AVH	Āranmulaṅgilāsaṁ Hamsappāṭṭ
Bissy	Prabandhas of Melputtur Narayanabhattachari by Bissy R.N.
BPSP	Bhārataṁ Prabandham (Subhadrāraṇam Prabandham)
BSS	Bṛhaccabdenduśekhara Vol.II
CHI	The Cultural Heritage of India
CKAE	Campū-kāvya Kā Ālocanātmak Evam Āitihāsik Adhyayan
CKSL	The Contribution of Kerala to Sanskrit Literature
DN	Dhātukāvya of Nārāyaṇabhāṭṭa
EIL	Encyclopaedia of Indian Literature
GSR	Glimpses of Sanskrit Research (Vidyotini)
HCSL	History of Classical Sanskrit Literature
HIL	History of Indian Literature
HOSL	History of Sanskrit Literature by Calicut University
IKL	Indian Kavya Literature
JCH	Jīvandharacampū of Haricandra
KP – I	Kāśikā Part I
KSH	Kāvyaṇuśāsana of Hemacandra
KSSC	Keralīya Samskr̥ta Sāhitya Caritram
KSV	Kāvyaṅkāraśāstravṛtti of Vāmanācārya
MB	Mahābhārata
MVP	Melputtūrīṇṭe Vyākaraṇa Pratibhā
NBC	Nīlakaṇṭhakavi and his Bhāṣā Campūs: A Study

NPSACS	Nārāyaṇabhaṭṭa's Prakriyāsarvasva A Critical Study
PBCOM	Purvabhāratacampū of Mānaveda
PBS	Paribhāṣenduśekhara
PGSL	Practical grammar of the Sanskrit Language-Benfey
PKAAS	Prācīna Keraḷakavikalēkkuriccuḷla Aitihyaññaḷum Avayūṭe Sāhityavimarśanamūlyavum
PLM	Paramalaghumañjūṣā edited by Jayasankar Lal Tripathi
PM	Prabandhamañjarī
PS	The Prakriyāsarvasva of Melputtūr Nārāyaṇabhaṭṭatiri by Nārāyaṇapiṣroṭi
PVPS	Pāṇinīyavyākaraṇe Pramāṇasamīkṣā
RCB	Rāmāyaṇacampū of Bhoja
SICL	Studies in Campū literature
SKAPV	The System of Kṛt Accentuation in Pāṇini and the Veda
SKD	Śabdakalpadruma
SL	Śloka
SMN	Samskr̥ta- Malayāḷa Nighaṇṭu
SNACES	Subhadrāharṇa of Nārāyaṇa: A Critical Edition and Study
SPHCAS	Śeṣakṛṣṇa's Pārijātaḥaraṇacampū: A study
SS	Śikṣāsaṅgrahaḥ
Ssy	Sanskrit Syntax
SVK	Sarva Vijñāna Kośam
SVKT	Samskr̥t Vyākaraṇaṁ mem Kārakatatvānuśīlan
SVSKI	Samskr̥t Vyākaraṇaṁ Śāstr̥ kā Itihāś
TSL	The Sanskrit Language
VBS	Vaiyākaraṇabhūṣaṇasāra of Chandrikāprasāda Dvivedī
VDB	Vyākaraṇadarśanabhūmikā
VKBS	Vaiyākaraṇabhūṣaṇasāra of Śrībālakṛṣṇapañcolī and Śrīharivallabhaśāstri
VP	Vākyapadīya by Padmasri PT.Raghunātha Śarma
VSVK	Viśva Sāhitya Vijñāna Kośam
VSK	Vaiyākaraṇasiddhāntakaumudī



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**CHAPTER I**

**LEXICOGRAPHICAL AND GRAMMATICAL  
PECULIARITIES OF RĀJASŪYA, NIRANUNĀSIKA AND  
SUBHADRĀHARAṆA**

As an eminent grammarian, Nārāyaṇabhaṭṭa has used his grammatical wisdom as an instrument for the attainment of the desired results of his campūkāvya. He has left his landmarks in the history of Sanskrit Vyākaraṇa.

**01. Nārāyaṇabhaṭṭa's Role in the History of  
Sanskrit Grammar**

Nārāyaṇabhaṭṭa has three prominent works on Sanskrit grammar namely, Prakriyāsarvasva, Dhātukāvya and Apāṇinīyapramāṇatā. Prakriyāsarvasva is one among the medieval works on Vyākaraṇa which is in no way subservient to the Vaiyākaraṇasiddhāntakaumudī of Bhaṭṭojidīkṣita. Dhātukāvya was a successful attempt to complete Vāsudevavijaya of Vāsudevakavi, in three sargas. He has illustrated 1948 grammatical roots of Sanskrit in Dhātukāvya. Apāṇinīyapramāṇatā reveals his liberal attitudes towards the authority over the science of Vyākaraṇa. He has also exemplified numerous grammatical peculiarities in many of his works including his campūprabandhas.

## 02. Language of the Prabandhas

Nārāyaṇabhaṭṭa uses soft and charming language which suits the tender rasas like śṛṅgāra, karuṇa and śānta. But on vīra or raudra rasas, the language becomes rough, harsh and forceful and lengthy compounds are used for their apt expression. The language of Rājasūya is proud and tough with rare words, grammatical constructions, and technical terms on sacrificial rites.

‘jñānam vā jñānabhājām balamapi balinām tāpasānām tapo vā  
yasyāmī

bhūmalesāḥ kratunigamasuparvādisarvātmamūrteḥ.

yasyālābhena yatprīṇanamiti sudhiyaḥ kurvate sarvapūjām

taṁ kṛṣṇaṁ bhāgyalabdhaṁ mahaya mahaya bhoḥ kiṁ tvayā  
cintyate’smin’ (PM 17)

The repetition of the word ‘mahaya’ stressing that Kṛṣṇa is the only person who deserve ‘agryapūjāsana’, ‘pataṅga’ and ‘śrautānale’ in the śloka 82 of Rājasūya (PM 18) denoting the brightness of Kṛṣṇa, denotes the auspiciousness of Kṛṣṇa. Nārāyaṇabhaṭṭa is also outstanding in writing nindāvākyas.

## 03. Grammatical Excellence

Nārāyaṇabhaṭṭa is a poet with deep technical knowledge and abundant imagination and hence his love for original experimentation by use of hard grammatical combinations

with unusual poetical requirements is spread all over his prabandhas. An instance is,

kr̥toṣpi sa vyañjanasandhikovidai-

rbabhāra sādhusvarasamhitodayam. (PM 7)

These lines mean either that the most efficient cooks who are excellent in joining the different food materials in proper manner, have made the most tasty, pretty and delicious food, or that the persons who are excellent in vyañjanasandhi, i.e. the euphonic combination of consonants have given rise to svarasandhi or the combination of vowels. The grammatical reference is to visargasandhi. For instance, in the case of manorathaḥ,

manas + rathaḥ = manar + rathaḥ (*sasajuṣo ruḥ* A 8/2/66)

manar + rathaḥ = mana + u + rathaḥ (*haśi ca* A 6/1/114)

mana + u + rathaḥ = manorathaḥ (*ād guṇaḥ* A 6/1/87)

Hence the vyañjanasandhi changes into svarasandhi.

In this verse the grammatical terms guṇa, kr̥t, vyañjanasandhi and svarasamhitā are introduced.

The verse from Rājasūya enumerates the examples of the aphorism '*carmodarayoḥ pūreḥ*' A 3/4/31 by the use of the words 'carmapūram' and 'udarapūram' in a single line, "somamiha carmapūram sutamapinnudarapūramamaravarāḥ (PM 16)" According to that aphorism the 'kr̥t' affix 'ṇamul' is

introduced after the verbal stem 'pur', fill up co-occurring with the nominal padas 'carman', skin and 'udara', stomach functioning as its direct objects.

Nārāyaṇabhaṭṭa gives the examples for the vārtika *caricalipativadīnām vā dvitvam acyākca hrasvasya* (Vārtika on A 3/1/134; PS, page 61) He gives the examples calācala, carācara, vadāvada, patāpata in the same verse.

supāpaciḥ pāvakarūḍhapātrikā

calācalasvāgrakaraiścarācaraiḥ

mithoḥtisamyagracanāvadāvadai-

rjanā rasāmbhodhipatāpatāḥ kṛtāḥ. (PM 7.SI.28)

The word 'kṛpta' of the root 'kṛp' has been used several times.

klṛptavyavasthām PM 95, saptamadinakṛpta PM 10, klṛptodayam PM 14, vṛṣacarmakṛptam PM 15, klṛptābhivādane PM 18 etc.

Following the grammatical maxim of 'kalatiḥ kāmadhenuḥ', as Nārāyaṇabhaṭṭa has used various forms of the roots 'kal', especially the form 'kalita' many times. ākalitakaratala (PM 255), padakalitatulākoṭi (PM 255), kalitaṇilacelam (PM 24), kalitāśrubharā (PM 118), kalitavilokanāśābhiniveśa, utkalitam (PM 26), caṣālakalitāṅgulīyakam (PM 14), sādasyam kalayan (PM 11),



niṣkaniṣkalita (PM 17), niṣkala (PM 26), kalitavilokanāśā (PM 104), śaraśakalita (PM 124).

The usage of sannantas is notable in these works. 'tataśca didṛkṣābubhukṣādhanajighṛkṣādirasāndhahṛdanta-caturantaparyantadharāntarālamuhurmuhurāpatayālu'. (PM 5) and

āgacchantvadhībhuktiśālamaśanāyanto digantāgatāḥ

kiṁ dadhyasyatha kiṁ ghṛtasyatha kimu kṣīrasyatha kṣmāsurāḥ' (PM 8) are examples.

Nārāyaṇabhaṭṭa gives the example for the sūtra 'ābhīkṣṇye ṇamul' (A 3/4/22) as, puṇyasthaleṣu vāsaṁ vāsaṁ, puṇyajaleṣu snāyaṁ snāyaṁ, maṇigohiraṇyāni dāyaṁ dāyaṁ, harināmakathā gāyaṁ gāyam, (PM 98)

Nārāyaṇabhaṭṭa is well versed in composing sentences with the words which are having Taddhita pratyayas. ex. rasātalsautalavaitalasāptasaindhavadvaipyadvaipāntasmara-kikānturhikanādeyapaureyagaireyavāneyākāśyasauvādiṣu (PM 20) and 'haimahalikena nailāmbarikeṇa rāmeṇa śekharitāgrabhāgādevakīrohiṇīpramukhastraiṇānugatavasudev ograsenapramukharājanyakarājaputrakānugāmimānuṣyakasam militavātsakavārddhakayauvatasarvatonirudhyamānahrattatāḥ' (PM 117)

Nārāyaṇabhaṭṭa uses the word svāgatikaḥ (PM 108) in the sense of 'svāgataṁ pṛchatīti svāgatikaḥ' with the 'ṭhak'

pratyaya according to the vārtika *‘pṛcchatau susnātādibhyaḥ ityupasamkhyānam’* (A 4/4/2)

He employs the word *yaujanaśatikaḥ* (PM 109) with *‘ṭhañ’* pratyaya in the sense of *‘gamana’* according to the sūtra *‘krośaśatayojanaśatayorupasamkhyānam* (Vārtika on A) He used *vedayaḥ* (PM 109) which is formed with *‘ñijanta’* and *‘śapratyaya’* of the root *‘vid’*.

The word *bhaṅgura* (PM 113) is formed with the sūtra *bhañjabhāsamido ghurac.3/2/161*. When *‘ghurac’* is suffixed to the root *‘bhañj’*, the resultant stem *‘bhaṅgura’* is obtained.

bhanj + ghurac = bhangura

Nārāyaṇabhaṭṭa has incorporated many grammatical concepts in his prabandhas in the form of simile and dual meanings. Ex.;

*vaiyākaraṇavākyamiva yathocitayojitavibhaktikāryam*

*varṇajālamiva pañcavargodañcitam* (PM 14)

These occur in the course of the description of the fire alter for the ceremony *‘upasad’*. *‘vibhakti’* in grammar is obviously the case-endings, and in the ceremony it is the name of a particular brick. *‘pañcavarga’* denotes the five classes of mutes in grammar and the five rows of bricks in the sacrifice.

The word *sabhā* is usually used in feminine gender. But according to the sūtra *sabhā rājāfmanuṣyapūrvā* (A 2/4/23) *sabhā* can also be used in neuter gender in *samāsānta*. Hence *sabham* in *ākṛantakampitasabham* (PM 253) can be well justified.

We can see the grammatical erudition of Nārāyaṇabhaṭṭa in his other *campū* works also. Some examples are;

atyadbhutamidaṁ manye yadasau magadhādhīpaḥ

strīhetuṁ cāpamāśrityāpyadantatvamupeyivān

(Pāñcālīsvayamvara) (PM 74)

Grammatically ‘cāp’ suffix when added to get feminine form (*strīhetu*), can only produce only *ād-antatva* and never *ad-antatva*. But ironically, the poet states that *magadhā* the feminine form does not have any *adantatva*, but its master *magadhādhīpaḥ* has suffered an *adantatva* when the *cāpa* hit his teeth due to *strīhetu*, that is *Draupadī*. (NPSACS, page 317)

yeṣāmayam śāśvatiko virodha-

steṣām ayaṁ dvandvasamutsukānām

drāgekhavadbhāvamasau vidhāsyā-

nnandho nṛpaḥ śābdikavad babhāse

(Yudhiṣṭhirābhiṣeka, PM 175)

Dhṛtarāṣṭra who was attempting reconciliation between the Pāṇḍavas and Kauravas, who were bitterly hostile towards each other and eager to fight, behaved like a grammarian who forms a dvandva compound by combining words denoting beings mutually inimical by nature. The reference is to the sūtra *yeṣāṁ ca virodhaḥ śāśvatikaḥ* (2/4/9) which gives forms like ahinakulam. (NPSACS, page 317)

yā sūtrakāraprabhavasya vaibhavāt

kvacinna vaktavyapadaṁ sameyusī

aśeṣasampāditaguptibandhanā

śriyaṁ dadhau vyākaraṇātigāminīm.

(Yudhiṣṭhirābhiṣeka, PM 178)

The comparison is between Vyākaraṇaśāstra and the palace built at Indraprastha. The palace in its glory excelled the śāstra because due to the skill of the architect (sūtrakāra) there was nothing to find fault with (vaktavyapada) in it whereas with regard to Vyākaraṇa additions and modifications (vaktavyapada = vārtika) have been suggested to the aphorisms of Pāṇini (sūtrakāra).

jhaśāsritāṁ vaśāyātāṁ pratyāhārāvalīmiva

nāvamāruhya te ceruḥ śabdatantra ivāmbudhau  
(Matsyāvatāra, PM 191)

Satyavrata and the sages got into the boat which came to them (vaśāyātām) and which was attached to the big fish (jhaśāsritām) and was, therefore, like the group of pratyahāras comprising vas and jhaṣ, and moved about in the ocean like Vyākaraṇa (śabdatantra) which is built up on the pratyāharās.

tato dharmasūnumamūṁ prakṛtivrddhihetuṁ  
guṇaśālinam śuddhākāram kauravapadasyārdhe  
niveśayitukāmastaddhitavedī paura jānapadādīnapi vṛddhānu-  
pānayan dhṛtarāṣṭro jatugehajatāpanirvāpaṇārthamivā-  
bhiṣekakriyām prārabhata. (Yudhiṣṭhirābhiṣeka, PM 175)

In this passage we find the terms prakṛti, vṛddhi, guṇa, taddhita and vṛddha. It may be noted that the expression taddhitavedī is followed by paura and jānapada which are got by taddhita suffixes.

#### 04. Knowledge of Vocabulary

Nārāyaṇabhaṭṭa has magnificent command over the language and he seldom repeats a proper name. The epithets of Kṛṣṇa as used in Rājasūya and Subhadrāharaṇa are Acyuta (PM 109), Upāyasāgara (SP 116), Karuṇākālajīmūta (SP 106), Kṛpāpayodhi (SP 106), Keśava (PM 104), Govinda (PM 1), Cakrapāṇi (PM 100), Jagannātha (SP 119), Jagannāyaka (PM 11), Jagatrayeśvara (PM 29), Janārdana (PM 11), Deva (PM 3), Nārāyaṇa (PM 24), Nityānandamayapurūṣa (PM 18), Nityeśvara (PM 2), Paramapurūṣa (PM 3), Paśupālasimha (PM

22), Prabhu (PM 3), Bhagavān (PM 1), Bhaktavatsala (PM 3), Bhuvanapati (PM 19), Bhuvanasākṣī (SP 118), Bhuvaneśvara (SP 118), Martyottama (PM 2), Mādhava (PM 5, 29), Madhuripu (PM 106), Mukunda (SP 95), Murapramāthī (PM 28), Murāri (PM 19), Yatiśvara (SP 106), Yaduvr̥ṣabha (PM 28), Yādavendra (PM 6), Yogīndra (SP 117), Ramāpati (PM 21), Vañṇanāmanuja (SP 117), Vāsudeva (SP 118), Viśvātmā (PM 18), Viśvanātha (PM 11), Viśvanetā (PM 3, 18), Viśvabhartā (PM 120), Viśveśvara (PM 19), Viṣṇu (PM 20), Viṣṭaraśrava (PM 3), Vṛṣṇisirmha (PM 22), Śārngī (PM 29), Śauri (PM 19), Śrīkr̥ṣṇa (PM 14), Sāgaraśāyī (SP 116), Hari (PM 19), etc.

The epithets of Indra used in the works are Amaravara (PM 16), Gotrāri (PM 7), Jambharipu (PM 6), Jambhāri (PM 119), Tridaśottama (PM 16), Tridaśādhinātha (PM 118), Deveśvara (PM 119), Pākaśāsana (PM 7), Maghona (PM 14), Mahendra (PM 17), Śakra (PM 119), Surapravara (PM 17), etc.

The epithets of Yudhiṣṭhira are Avanīndra (PM 34), Ājamīḍha (PM 17), Kṣitipālamauli (PM 9), Dharmajanmā (PM 4), Dharmarāja (PM 35), Dharmasūnu (PM 1), Dharmātmā (PM 4), Narendra (PM 34), Nṛpati (PM 5), Nṛpendu (PM 13), Pāṇḍaveya (PM 2), Pāṇḍusūnu (PM 31), Pārtha (PM 3), Prauḍhadhī (PM 17), Phalgunāgraja (PM 7), Bhūpati (PM 13), Bhūmipāla (PM 31), Mahāvīra (PM 13), Rājā (PM 13), Rājarāt (PM 34), etc.

The amazingly rich vocabulary of Nārāyaṇabhaṭṭa and his befitting presentation of adequately rhyming consonants generate mirthful poetry as in,

kuśaiḥ pavaṁ kumbakurīrabandhanam

kutoḥpi sāśaṅkudhr̥tiṁ ca kurvati

akutsitāśeṣaguṇāpi pārṣati

kuśabdayogaṁ bahudhā gatā bata. (PM 12, Sl.49)

A list of words used in the Rājasūya, Niranunāsika and Subhadrāharaṇa prabandhas of Nārāyaṇabhaṭṭa as per Chapter II contains more than 7,800 words.

### **05. Sandhi**

Around one hundred and twenty words from Rājasūya, Niranunāsika and Subhadrāharaṇa have been identified as explaining around sixty Pāṇinīya sūtras and vārtikas on different rules on Sandhi. Hence it can be assumed that Nārāyaṇabhaṭṭa has made excellent use of the Pāṇinīyan Sandhi grammar to achieve poetical refinement in the three prabandhas under this study.

### **06. Samāsa**

Around ninety words from Rājasūya, Niranunāsika and Subhadrāharaṇa have been found to be sufficient to analyze around fifty Pāṇinīya sūtras and vārtikas on different rules on

Samāsa. Examples for six Sarasvatīkaṇṭhābharaṇa sūtras are also seen.

### **07. Kāraka**

Around seventy words from Rājasūya, Niranunāsika and Subhadrāharaṇa have been noticed to be fit to analyze around forty five Pāṇinīya sūtras and vārtikas on different rules on Kāraka. Nārāyaṇabhaṭṭa has made excellent use of Kāraḥ under the Pāṇinīyan system of grammar.

### **08. Kṛt**

Around one hundred and thirty five words from Rājasūya, Niranunāsika and Subhadrāharaṇa have been selected as fit to analyze around seventy Pāṇinīya sūtras and vārtikas on different rules on Kṛt.

### **09. Taddhita**

Around one hundred and fifty words from Rājasūya, Niranunāsika and Subhadrāharaṇa have been found to be fit to analyze around one hundred and fifty Pāṇinīya sūtras and vārtikas on different rules on Taddhita. Examples for nine Sarasvatīkaṇṭhābharaṇa sūtras were also recognised.

### **10. Upasarga**

Twenty two upasargas have been noticed to have in use in Rājasūya, Niranunāsika and Subhadrāharaṇa. A list of upasargas has been included in Chapter II. 58 words with pra,



1 word with parā, 9 words with apa, 56 words with sam, 32 words with anu, 20 words with ava, 46 words with nis or nir, 19 words with dus or dur, 117 words with vi, 8 words with āñ, 24 words with ni, 9 words with adhi, 2 words with api, 35 words with ati, 33 words with su, 19 words with ut, 39 words with abhi, 8 words with prati, 64 words with pari, and 37 words with upa have been shown in the list of 636 words.

### **11. Lakāra**

On analysis, it was found that there are at least two hundred and twenty eight words without duplication in the form of complete verbs denoting moods or Lakāras in Rājasūya, Niranunāsika and Subhadrāharaṇa, a list of which is included in Chapter II. These finite verbs, both in the prose and verse portions of the above three texts comprise of forty five 'laṭ', eighty five 'liṭ', four 'lṛṭ', nineteen 'loṭ', thirty six 'lañ', seven 'vidhiliñ', thirty 'luñ' and two 'lṛñ'. No specimen for 'luṭ' and 'āśīlñ' could be located. As the story was taken from an incident from the itihāsa representing remote past and the art of narration has been largely resorted to in the making of these works, 'liṭ' was used abundantly. Apart from that, 'laṭ' denoting present, 'lañ' denoting past and 'luñ' denoting aorist are also used sufficiently, though decreasing in occurrence.

### **12. Use of Non Pāṇinian Sūtras**

Six Sarasvatīkaṇṭhābharaṇa sūtras on Samāsa and nine on Taddhita have already been detected in this respective.

Nārāyaṇabhaṭṭa's Prakriyāsarvasva contains numerous citations from Bhoja's Sarasvatīkaṇṭhābharaṇa.

### 13. Love for Anuprāsa

Nārāyaṇabhaṭṭa has great affinity for anuprāsa and he uses alliterative sounds in all the three prabandhas.

'vyājahāra daśanamśumaṇḍala-

vyājahāra śabalīkṛtākṛtiḥ' (PM 3) and

'vipravargyaiḥ pravargyaiśca pradīptā yajñavāṭikā

sadbhirupasadbhiśca saṅgatā nitarām babhau' (PM 13) are examples.

prṣṭoṣṭha puṣṭavinayena yudhiṣṭhireṇa

drṣṭvā sa drṣṭivalanaiḥ sujanānaśeṣān

utkrṣṭakṛṣṇamahimasmṛtihrṣṭaromā

spaṣṭam gariṣṭhatarayā girayā babhāṣe. (PM 17)

The words having the letters 'ṣṭa' continues thrice in the first line, twice in the second line, twice in the third line and twice in the fourth line of the above stanza.

tadanantaram copānta evam sabhāntare vilasantam  
bhagavantam jagadantarātmānam kṣītibandhurayam  
atibandhura-vinayam upagamya (PM 18).

The words anantaram, anta, antare, antam, antam, and antarā come in frequent intervals in the above gadya.

gambhīratoyamavagāhya sarah kirīṭi

kumbhīramāśu khadanodyatamabhyagrahṇāt

ambhastatīmupagatastu bhujāvalagnām

kumbhastanīm kila dadarśa kṛśāvalagnām (PM 99)

Here 'bhīram' comes in the first two lines and 'bhasta' and comes in the last two lines and 'mbh' in all the four lines. The last two lines end in 'āvalagnām'.

tata itaḥ prasṛmaraśilīmukhaprakaram pracalitapravāla-  
karavālaṁ prasāritaketakamukulakuntamukham (SP 113)

The words prasṛmara, prakaram, pracalita, pravāla, prasārita comes in this line.

#### 14. Excellent Imagery

Though Nārāyaṇabhaṭṭa gives priority to the imagery created by the proper display of consonants and the poetical appreciation arising out of the contradiction between the normal and abnormal possibilities of the senses arising out of the same words or phrases, he is keen also to portray poetical images with eternal existence as well.

The portrayal of Subhadrā who is deeply afflicted by the love for Arjuna and her helplessness to express the same, not only depicts the heroine of Subhadrāharaṇa, but also the art of creating imagery by its author within the limits of the passions developed by him. Thus he portrays his subject of

imagery somewhere as if illustrated, elsewhere as if engraved, as if depressed in soul at sometimes, sometimes as if enjoying the blossomed beauty of wild climbing plants, as if gasping deeply in emotion every minute, as if concealing the carnal emotions on the disguise of drowsiness on journey, as if giving ears to both the news of the spouse and the mirthful reddish tender leaves alike, and as if accepting with coyness and melancholy a garland which ought to have made on the occasion of matrimony. madhye madhye dhanañjinaya-nipatitahrdayatayālikhitevotkīrṇeva muṣitacaitanyeva kusumalatāsvanyatamāmeva kṣṇarṇ nirīkṣamāṇā pratikṣanodgatadīrghanīḥśvāsā sañcaraṇakheda iti pañcaśaraḡlāniṁ nigūhamānā kuhacidullasitarāḡam pallavāvaliṁ vallabhavārtāmiva sakhījanopanitām karṇayorādriyamāṇā kvacit priyavayasyayā caturaparigranthitām salajjakhedamādadānā,(PM 113)

The dance of imagery is demonstrated on the dance of 'agni' and 'soma' both in the sky and the sacrificial pit.

agnau ca some ca sahaiva nṛttam

prakurvato statra haviṣpramodāt

sphuliṅgatoyairvyatikīryamāṇaiḥ

simāt simādityudagānninādaḥ (PM, page 16)

The emergence of Narasimha is another example for the grand picturesque imagery of Nārāyaṇabhaṭṭa.

etasyaiva tadagrajāsurasurabhujastambhāhatāt stambhataḥ  
sambhūtaṁ namrṅgaṁ na mānuṣamaho tat ghorarūpaṁ vapuḥ  
taptasvarṇasavarṇaghūrṇadatirūkṣākṣaṁ śaśāṅkaprabham  
vyāttavyāptamukhāgravalgirasanaḍamṣṭrāyugoḍḍāmaram.  
(PM 23, Sl.108)

The postwar scenario of Raivataka where everything except human life and blood were destroyed is depicted in excellent images and metaphors.

vikīrṇabhūṣāmaṇiṣoṇabhāsam  
śīstravarmādidukūlakhaṇḍām  
aṣoṇitāmapyavanirṁ samantāt  
saṣoṇiteti bhramayāmbabhūve. (PM 122)

The characterization of Balarāma, Arjuna and Subhadrā by employing the symbols of 'bherī', 'roṣa', 'ratha', 'maḥiṣi', 'putrī', 'caraṇa', 'nipatana', 'śāntaroṣa', 'turaga', and 'dūraṁ' are very successful and the evolving imagery resounds long after.

śrutvā prasthānabherīm pathi kuruvṛṣabhaḥ soḍpi  
vīrasvabhāvāt  
roṣākṛānto babhāṣe kurumahiṣi rathaṁ tūrnaṁāvartayeti  
bhīmatyā vṛṣṇiputryā caraṇanipatanāt sāntvitaḥ śāntaroṣaḥ

kāntāsārathyadhāvatturagarathajavādāsu dūram prapede.

(PM 124)

Arjuna's persuasion of Subhadrā to be in the attire of a 'gopikā' when she meets Pārṣatī not only conveys the message to his newly wed wife but also portrays the normal disposition of Draupadī.

kalyāṇagātri śṛṇu sa khalu pārṣatī tvam

sadyo mayā saha gatām na saheta nūnam

pūrvoditam ca hṛdi muñcati sā na kiñcit

tad gopikākṛtirupetya ca mānayainām. (PM 125)

Thus Nārāyaṇabhaṭṭa's works possess excellent imageries.

### 15. Descriptive Power

Nārāyaṇabhaṭṭa has a skill in describing the events in a charming manner. The grandeur, majesty and awe generated out of sonorous and resounding rhythm is an entitlement solely claimable by Nārāyaṇabhaṭṭa. This rhythm when combined with his mastery over his excellent descriptive power creates poetical excellence. The slaughter of Hiraṇyakaśipu is such an instance.

bhūyaḥ saṅkhyamukhe mahāsuramamum prodgrhya  
dorbhyāmayam

dvāreḥthoruyuge nipātya nakharān vyutkhāya vakṣobhuvi  
nirbhindannadhigarbhanirbharagaladraktāmbubaddhotsavam  
pāyampāyamudastavān bahu jagatsamhārisimhāravān  
(PM 23, Sl.109)

The yāgaśālā in Rājasūya when touched with the magical  
band of the descriptive power of Nārāyaṇabhaṭṭa is  
experienced as a convincing reality.

śālā tāvanmahībhr̥tpadavimitamahāprakramothapramāṇā  
prāgvamśodyatsadomaṇḍapamahitahavirdhānaśālā viśālā.  
mārjalīyāgnīdhrakaparilasitā śaṅkusankīlitorvyām  
kalpaṁ śilpaṁ ca buddhvā vyaraci bahumaṇistambha-  
hemacchadāṅkā (PM 9, Sl.36)

Sītā of Niranunāsika, when described by the author,  
alights as a lightning revealing the momentary brightness of  
her beauty as in,

“aśeṣatirohitaśarīrapaścādbhāgaīrgātrayaṣṭāvapi  
jaladharaikadeśadr̥ṣṭatāṭillatāpratītikāribhiḥ” (PM 254)

The perfection of this splendor is attained by the  
descriptive power of the author by his words before and after  
the above quotation, from “tatra khalu...” to “kāpi kātārākṣī  
vīkṣitā” and the tender and golden figure of wholesome Sītā is  
manifested in almost flesh and blood.

## 16. Examples of Simile

Similes rise up from the mastermind of Nārāyaṇabhaṭṭa like Arjuna emerging from the deep resembling the morning sun emerging out of the great ocean in the dawn.

“sa codamajjanmudito jalāntāt

payonidherarka iva prabhāte”. (PM 96, Sl.7)

The prominent beauty of Subhadrā among her maids is best displayed by the simile,

sākaṁ sakhībhiralasāṅgalatā samāgāt

tārāṇairiva samāṁ śaradindulekhā PM 105.Sl.45

Nārāyaṇabhaṭṭa is also fond of using series of similes as in, ‘teṣu ca upasaddineṣu gāṅgeyalāṅgalāṅcitasan̄karṣaṇa-vidalitasanniveśāyāṁ hastinapuryāmiva satyāmuttaravedyāṁ prathamāṁ khalu prathanapṛthivīṭalamiva samaranihatā-śvapuruṣaśīrṣasamācitāṁ muhūrtadūṣaṇamiva ahimastaka-samavetaṁ kṣitimaṇḍalamiva adhogatamahākurmādhiṣṭhitaṁ ravimaṇḍalamiva antargatahiraṇ-mayapuruṣaṁ pāṇḍavapura-miva nikhilaprāṇabhṛdbhirāpūritaṁ vaiyākaraṇavākya-miva yathocitayojitavibhaktikāryaṁ gaganatalamiva aśvinīkṛttikādi-klṛptodayaṁ jagadādivṛttamiva sṛṣṭisampannavirāḍ-antasthanākasanmaṇḍalaṁ śrīkrṣṇabālyamiva yaśodānugamya mānaṁ sūrpaṅkhāṅgamiva vikarṇīkṛtasamsthānaṁ paramāṇnamiva ghṛtāktabahuśarkaropacitaṁ nirguṇātma-tatvamiva navapurīṣa-cchuritaṁ madhyasthavacanamiva



darśitobhayapakṣamukhaṁ varṇajālamiva pañcavargo-  
dañcitam svāhādevīhrdayamiva agnipraṇayāspadībhūtam  
bhiṣagviceṣṭitam darśitakṣaraghr̥tadhārā-nidhānam  
agnicityāpadamadīpyata. (PM 14)

The multiple and multi-directed similes as used in the post war inspection of the battle ground by Balarāma and his men as depicted in Subhadrāharaṇa are a specialty of Nārāyaṇabhaṭṭa.

śyenayāgamiva śaragaṇāstīrṇavedibhāgam

As in the floor prepared for śyenayāga where śara plants shoot out abundantly (śaragaṇāstīrṇavedibhāgam) the multitude of arrows were seen distributed through out the battlefield (śaragaṇāstīrṇavedibhāgam). Here the upameya has multiple meanings which in turn, act as both upamāna and upameya to form a simile where the upamāna and upameya are the same phrase.

puṣpasamayamiva śīlīmukhapūritasālam

As in the spring season (puṣpasamayamiva) where the sāla trees are full of beetles (śīlīmukhapūritasālam), the walls were filled with arrows (śīlīmukhapūritasālam).

viṣṇurathamiva patrivarākrāntaketudaṇḍam

As in the chariot of Viṣṇu (viṣṇuratha) i.e., Maṇiratha, where the flagpole is conquered by Garuḍa

(patrivarākrāntaketudaṇḍam), all the flagpoles were seen conquered by great arrows (patrivarākrāntaketudaṇḍam).

### 17. Sense of Humour

Nārāyaṇabhaṭṭa is an expert in creating satirical situations. There are numerous examples for his instinct for making purāṇic stories into satires using the dual meant irony. It is well known that Soma has accepted Budha as his suta. But the budhas at the yāga accepted sutam soma i.e. extracted somarasa. (PM 15)

In Subhadrāharaṇa, the heart to heart chat of Subhadrā and Arjuna, unlike the expected ease of tension of love, worsens the duo, as in the case of a medicine given by an inexperienced physician.

tattu sallapitaṁ tanvyā tāpaśāntikṛte kṛtam

tāpavṛddhyai dvayorāsīt durvaidyasyeva bheṣajam (PM 115)

In Niranunāsika, Śūrpaṇakhā mocks at Rāvaṇa as, 'shame on you, ye king of the rākṣasas, ye victim of evil infamy, thy hands are bereft of masculine quality.'

hā! hā! rākṣasarāja! duṣparibhavagrastasya dhik te bhujāḥ.

Thus Nārāyaṇabhaṭṭa is a man of standard comedy.

### 18. Use of Phrases with Dual Meaning

Quite a few of these are based on the double meaning of words. In some other instances he employs the technique of

splitting words differently. The śloka 95 in RP is an excellent imagery based on the double meaning of words.

yadvā sindhubhuvo jarāpralapitairmuhyantvamī pāṇḍavāḥ

kṛṣṇa tvaṁ tvanṛpo nṛpārhamahanam hāsyam na kiṁ  
manyase (PM 21)

These are the words of Śísupāla that the Pāṇḍavas all are fools because they are approved the words of Bhīṣma. By the word of jarāpralapitaiḥ, first denotes the bad meaning that Bhīṣma is too old to take good decisions and his decisions will harmful to Pāṇḍavas. At the same time we can also see another reverential meaning by this word. Here the word denotes Bhīṣma's old age as a good thing. Bhīṣma is the great ācārya who possess old age through which he had attained a wide variety of experience. Such an experienced man always takes suitable decisions. The word 'amī pāṇḍavāḥ' denotes 'the cheap Pāṇḍavas'. Then Śísupāla turned to Kṛṣṇa and laugh at him saying that Kṛṣṇa is not a king and he is accepting the worships for kings without shame. The sentence can also be interpreted as, Kṛṣṇa is greater than all these kings and he did not find indignity in accepting such a worship which is only for the kings. So we can imagine that Kṛṣṇa found importance for his worshipers.

Another example is,

bhuñjānāḥ sākamekāmagaritaḥ guravo brahmahantustanūjā

muṇḍāpautrāśca raṇḍājaṭharasamuditāḥ paṇḍitāḥ

pāṇḍuputrāḥ

bhrūṇaghnyāḥ sūnumenaṁ dvijanakatanayaṁ bhrātaraṁ  
pītaśītho-

renaṁ yanmānanāyāṁ jagṛhuridamalaṁ vartate yuktarūpam  
PM 21.

These are the irritating words of Śísupāla towards Pāṇḍavas. He says that the Pāṇḍavas are the dirty creatures because there is only one wife for five persons. They have no respect towards their masters. They are the sons of Pāṇḍu who had done the great sin of brahmahatyā i.e. killing of a brāhmin. By the word of 'brahmahantuḥ' he denotes the past of Pāṇḍu. When Pāṇḍu went for a hunt in the forest he killed the sage Dama who was in the form of an animal. Śísupāla also states that the Pāṇḍavas are the grandson of widow Ambikā and got birth from the prostitute. The ugly Pāṇḍavas selected Kṛṣṇa, who is ugliest of all creatures for their worship. Kṛṣṇa is the son of the lady who killed the babies. He had two fathers. His brother Balarāma is a drunkard. So Kṛṣṇa's family background is very bad. At last he questions the Pāṇḍavas that how can you choose such a dirty person for this auspicious occasion? The poet uses the word 'bhrūṇaghni' to denote Devakī because she gave her children to Kaṁsa to kill. The word 'dvijanakatanayaḥ' gives us the names of Vāsudeva and Nandagopa. Both of them possess great

parental affection towards Kṛṣṇa. So the poet says two fathers of Kṛṣṇa. Thus the verse gives us two meanings, one is praising and the other is cursing.

Another instance is,

evaṁ ca yogini viyogadaśāṁ prapanne

varṣāmbu pāvakatayā kila paryaṇaṁsīt

vidyutprabhāpi vidadhe hṛdayāndhakāram

jātiprasūnamapi jātivirodhi jātam. (PM 107-108.)

This is the description of the miserable condition of Arjuna who fell in love with Subhadrā.

### 19. Use of Verse

Rājasūya contains 148 stanzas of verse and 46 paragraphs of gadya. Niranunāsika consists of 7 verses and 1 gadya. There are 147 stanzas of verse and 46 paragraphs of gadya in Subhadrāharaṇa. Thus the number of verses is a little more than three fold of the number of paragraphs of gadya.

Being a prolific writer and a scholarly poet, Nārāyaṇabhaṭṭa is very fond of verses. His verses are spontaneous and communicative. Even the dull geographical narration thus turns out to be interesting poetry by the touch of Nārāyaṇabhaṭṭa.

pāṇḍyaḥ pāṭirakūṭān maricapurucayān keraloḽvantirājo

lakṣaṁ yoṣāśca bhūṣāḥ śubhitamaṇimahaḥ kandalāḥ  
kuntaleśaḥ

kāśīśoḥśītisāhasrakamadita gavāṁ kīkaṭeśoḥśvakoṭim

cīneśaḥ paṭṭabhedān gajarathaturagān bhūri sauṁvīravīraḥ

(PM 4, SI.17)

Rājasūya and Subhadrāharaṇa are well known for their prominence of verses, but Niranunāsika do not conform to this peculiarity.

## 20. Use of Prose

The majestic prose utilized in the three campūs under this study is not dependant of or subservient to the verse engaged therein. The language of the prose is rhythmic and scholarly and long compounds are used widely. The grammatical variety of the vocabulary is also unusual. However the prose also do not keep outside the general purview of the works, and thereby they permit an integration of the prose and poetry to admix each other properly to yield poetical delight as envisaged in the definition of campū.

## 21. Aesthetic Excellence

The beauty of the campūs of Nārāyaṇabhaṭṭa is mainly due to his philosophical outlook, which is liberal in all aspects. He can be termed as a man of simplicity and of utmost humility. A crude sense of equality is omnipresent in his

campūs, and nothing which can be termed as intolerance is visible anywhere.

The attraction of these campūs is the ratio of sound and silence engaged in the rhythmic language used therein. The variance in this ratio gives rise to varied rasas and the poet by employment of this method creates charm.

The splendor of these campūs is in the in-depth knowledge of their author in the inheritance of our ancestral wisdom.

The glory of these campūs are in the harmony of their author with the universal humanitarianism with which he has established a unity of mind between himself and his countless readers of all centuries, including the many millennium yet to come.

## **22. Excellence in Summarizing**

As narration is the core of the campū style, the art of summarizing is an inevitable tool of an author and narration in concise verses or prose has been a widely resorted to technique, followed by poets like Nārāyaṇabhaṭṭa and his skill in this art has been excellent.

Nārāyaṇabhaṭṭa narrates in a single verse the killing of Madhu and Kaiṭabha and the Matsya, and Kūrma incarnations.

eṣa eva madhukaiṭabhau jhaṭīti pāṭayannakṛta medinī

pīnamīnavapurānināya khalu dānavena muṣitā śrutīḥ  
sindhumanthanadhurandhareṣu ca purandarādiṣu cirantano  
bandhureṣa kila mandaraṁ jhaṭīti sandadhāra kamaṭhātmanā.  
(PM 23, Sl.106)

The slaughters committed by Kṛṣṇa in his childhood as described in detail in the 50<sup>th</sup> and 51<sup>st</sup> daśakas of Nārāyaṇīya, is given in prose as,

“pūtanāśakaṭāsurapavanavatsabakāghamukhānām  
nidhanenaiva nijapadapradāyī”. (PM 25) Vatsaharaṇa and Braḥmagarvaśamana described in the 52<sup>nd</sup> daśaka are summarized in the line “viriñcavañcanabahurūpaviharaṇe ca  
nikhilagomātrṣneha-prasarānātmagocarāneva cirataraṁ  
viracayan” (PM 25).

In Subhadrāharaṇa the journey of Arjuna to the Himālayas is summarized in a stanza. (PM 98) In Niranunāsika the death of Vidyūñjihva is summarized in a single compounded word with nine phonemes. (PM 253)

### **23. Philosophy of Nārāyaṇabhaṭṭa**

Nārāyaṇabhaṭṭa was an individual with divergent personalities and the interpretations of his life by many were also different, the integration of which is not an easy task.

Nārāyaṇabhaṭṭa lead a very simple and humble life. Though his early life was a bit loose he soon disciplined his life



and led his personal life fully faithful to his wife and child. But the genius inside him was different and required an expression of its self. He found poetry as an outlet for the purpose.

The reader always feels awe on the sight of the magnanimity of the thought behind the works of this simple man. Love for perfection was his objective to create poetry. He always contemplated on the proper display of words and phrases, but his meditation was on the purity of the inner self. All the characters of these prabandhas do not feel any taint of sense of sin. On selecting the themes his consideration was always the scope for revealing the basic desires of the psyche. Śānta, śṛṅgāra and vīra were his favorite rasas. He never saw a chance for a tragedy to occur in his kāvyas. Nārāyaṇabhaṭṭa had no thought of villainy in his campus. Even Śīsupāla is portrayed as Jaya, one of the prominent servants of Viṣṇu. It is the destiny that compels human beings to do evils. This was his belief. Arrogance and intolerance can never be seen against any class or creed in any works of Nārāyaṇabhaṭṭa.

Nārāyaṇabhaṭṭa has shown the boldness to expose all the human sentiments including sex without a sense of taboo. He was in open defiance of the common belief on the fear of blasphemy, but he equally gave the chance to praise Kṛṣṇa when abused by Śīsupāla in his Rājasūyaprabandha. Thus he upheld the human liberty to uphold or to abuse the existence

of a particular god, in the same set of words by employment of his skill in making phrases with double meaning.

According to him morality should come not from outside but from within. His morals were liberal. The example of Arjuna in Subhadrāharaṇa is not accidental. Tolerance, equality, liberty and cultural insight always coloured his views.

His vantage point was the deep knowledge of the human inborn desires. He could see centuries of people to come when viewing from this point of view. All the great competitions arising out of enmity, according to his perspective, was won by only the winner but not by the people. At the conclusion of Rājasūya the poet says, 'evaṁ spardhānubandhe mahati sati jayaṁ kevalaṁ jānate te.' The world does not have the least interest in it.

His brashness to the existing intolerance against the non Pāṇinian grammatical systems is well known. He was not an anarchist. He has written some praśastis on some kings. But it cannot be stated that he had some affinity towards any particular king except for Devanārāyaṇa of Ampalappuḷa who also assumed the role of a personal friend of Nārāyaṇabhaṭṭa. He never hesitated on either accepting or rejecting the courtmanship of any king.

He was always a lonely man and believed that a human being was always lonely when tempted by the merciless destiny. He himself was a victim of destiny. Arjuna,

Subhadrā, Yudhiṣṭhira, Draupadī, Śūrpaṇakhā, Sītā etc. also are portrayed as the victims of this immense power.

During his childhood he had the religious belief on the deities of Bhagavati, Gaṇapati and Viṣṇu. As the Viṣṇu concept extends over to his numerous incarnations and as the circumstances promoted such a flourishing belief, Nārāyaṇabhaṭṭa had the opportunity to praise Viṣṇu abundantly. But he had stuck on his personal beliefs and he died worshipping his first deity Bhagavati, though in a different form as Pārvatī of Mukkola. He has not promoted or de-promoted the belief in any particular god. However, he can never be considered as monist who either do not believe in god or believes in a single god.

#### **24. An Appreciation of the Genius of Nārāyaṇabhaṭṭa**

Nārāyaṇabhaṭṭa is a giant among the geniuses of Kerala Sanskrit Literature. Out of the 120 works attributed to him Nārāyaṇīya, Prakriyāsarvasva, Rājasūya and Subhadrāharaṇa alone can claim him his outstanding genius. These works are in the forms of kāvya, stray verses, prabandhas, praśastis, stotrakāvyas, vyākhyās, śāstrakāvyas on vyākaraṇa, Veda, mīmāṃsā, jyotiṣa, chess and śrauta, and some unclassified works.

His aesthetical excellence, his mastery over vocabulary and prāsa, his unchallenged grammatical supremacy, his

superior skill in metaphors and similes, his great power to narrate in dual-meant phrases, etc. prove his poetical genius.

His experience as a courtier under different kings, his indifference towards them, his philosophical significance in promoting harmony, liberty, equality and other humanitarian values, his prodigy, intellect, brilliance, talent and other abilities doubtlessly name him as an emperor of the geniuses in the field of his accomplishment.

His genius is beyond all possible scopes of description.



**CHAPTER II**

**VOCABULARY IN THE RĀJASŪYA, NIRANUNĀSIKA AND  
SUBHADRĀHARAṆA PRABANDHAS OF  
NĀRĀYAṆABHAṬṬA**

**Introduction**

Nārāyaṇabhaṭṭa through his attributed 120 works of eminence has shown tremendous power of vocabulary. When only three of his campūs of which Niranunāsika does not cover more than three pages are taken up for this study more than 7800 unique words were identified in them. The fact that his earlier works remained as technical works such as Māna part of Mānameyodaya and his later works covered prakriyāsarvasva and dhātukāvyā add gravity to this inference. Nobody in Kerala has ventured to produce first class literature in Sanskrit in such outstanding quantity and quality alike.

Rājasūya, Niranunāsika and Subhadrāharaṇa are the three best representative works of Melputtūr as opined by many critics. Rājasūya exhibits the śāstrapāṇḍitya of Melputtūr, where as Subhadrāharaṇa excels in poetical merit, and Niranunāsika reveals his mastery on vocabulary and as a work devoid of nasal sounds it is a novel adventure in the entire history of Sanskrit literature of Kerala, as far as we know. These are Campūprabandhas, a kind of mixed Kāvya variety containing prose and verse.

The accepted texts of Rājasūya, Niranunāsika and Subhadrāharaṇa are as available from the Prabandhamañjarī of Dr. N.P. Uṇṇi. Portions of additional texts are also considered wherever they offer other valuable materials.

Even though individual words are considered as original the same criteria is applied to different forms of the same word and also compounds made there-from. Separate lists of Upasargas, Nipātas and Lakāras are also prepared. As the words used are reproduced as such, the other grammatical forms such as taddhitas can be verified easily.

The meanings of words are not considered in this study in the hope that the same can be taken up separately in large scale once all of Nārāyaṇabhaṭṭa's works are collected and published which this author plans to do in case some funds can be raised. The present study is intended to get a general idea of the lexicographical and grammatical peculiarities of the works of Nārāyaṇabhaṭṭa.

The reference to the original page number of the word as seen in Prabandhamañjarī is given as abbreviated as PM. Other texts also are referred to wherever necessary.

Only the first entry each in respect of every text is given in the lists. Any repetition, however, is avoided. The transliteration table is given before the contents. As word lists are included, separate index or bibliography are not prepared.

**A LIST OF WORDS USED IN THE RĀJASŪYA,  
NIRANUNĀSIKA AND SUBHADRĀHARAṆA  
PRABANDHAS OF NĀRĀYAṆABHAṬṬA**

akathanānuśayena	PM 103
akarot	PM 100
akasmāt	PM 24
akāṇḍa	PM 20, 112
akāṇḍe	PM 104
akāriṣi	PM 2
akārṣit	PM 31
akārṣuḥ	PM 9
akuṇṭhajavam	PM 30
akutsitāśeṣaguṇā	PM 12
akuruta	PM 10
akurvan	PM 31
akṛta	PM 23
akramodyad	PM 24
akrīṇata	PM 13
akraiṣuḥ	PM 11
akṣam	PM 23
akṣamaḥ	PM 22
akṣamamānā	PM 115
akṣameṣu	PM 27
akṣarām	PM 20
akṣi	PM 253
akṣaiḥ	PM 31
akhila	PM 25, 99, 254
akhilajanaiḥ	PM 30
Akhiladurvagāhasph āragambhīravṛtyoh	PM 99
akhilabhuvanam	PM 20
akhilam	PM 5, 119
akhilāḥ	PM 18, 106
akhilābhibhūṣṇum	PM 28
akhilaiḥ	PM 6

agaṇitaguravaḥ	PM 21
agaṇeyabhāgyam	PM 119
agamat	PM 105
agaru	PM 5
agāt	PM 34, 125
agrhnata	PM 15
agniḥ	PM 12
agnikāryādi	PM 96
agnicayana	PM 10
agnicityā	PM 10
agnicityāpadam	PM 14
agnipraṇaya	PM 14
agnipraṇayā- spadībhūtam	PM 14
agniṣṭoma	PM 33
agniṣṭomam	PM 10
agniṣṭoma- samsthām	PM 32
agniṣṭome	PM 11
agnīn	PM 10
agnīṣoma	PM 14
agnīṣomādyam	PM 11
agnīṣomīya	PM 14
agnau	PM 16
agra	PM 23
agrabhāgā	PM 117
agradeśasya	PM 254
agrajah	PM 253
agrajāsura	PM 23
agrajasya	PM 254
agrataḥsaro	PM 27
agrima	PM 33
agrimatama	PM 17
agrīyasamarhaṇam	PM 20
agryapūjanavidhiḥ	PM 17

agryapūjām	PM 17
agha	PM 15
aghakṣapaṇa	PM 15
aghaṭṭita	PM 96
aṅkataḥ	PM 28
aṅkaśayyām	PM 125
aṅkitamukhe	PM 27
aṅkura	PM 27
aṅkuram	PM 25
aṅkurita	PM 20
aṅke	PM 28
aṅga	PM 110
aṅgajasya	PM 113
aṅgadahāra	PM 119
aṅganaughe	PM 120
aṅgam	PM 14, 110
aṅgarāga	PM 8
aṅgulim	PM 14
aṅguliyakam	PM 14
aṅge	PM 111
acacakṣe	PM 20
acintayat	PM 105
acirāt	PM 108
acchanna	PM 23
acyuta	PM 109
acyutam	PM 103
acyutasyandanam	PM 122
ajani	PM 7, 101
ajasram	PM 2
ajānatī	PM 118
ajānāt	PM 99
ajāyata	PM 111
ajita	PM 1
ajira	PM 255
ajñāna	PM 108
añjasā	PM 8
añjasākṛta	PM 8
añcita	PM 14
añcitāsu	PM 8

aṭavī	PM 254
ataḥ	PM 102
atarkitam	PM 104
atarkitāni	PM 96
ataniṣuḥ	PM 11
ataniṣṭa	PM 31
atikutukī	PM 111
atikrcchra	PM 255
atikomalam	PM 24
atikramayāñcakre	PM 33
atikramya	PM 98
atitarām	PM 113
atituṅga	PM 10
atidayā	PM 255
atipāṇḍaram	PM 24
atiprthula	PM 255
atibandhuḥ	PM 18
atibahalatayā	PM 255
atibhāra	PM 255
atibhūmim	PM 116
atibhūyiṣṭham	PM 24
atimagnām	PM 112
atimandam	PM 103
atimahatim	PM 12
atimātramadhurām	PM 100
atiraktayā	PM 255
atiramyā	PM 110
atiramyāñgapīyūṣa-dhārām	PM 110
atirasa	PM 5
atirahaḥ	PM 119
atirātra	PM 33
atirātrasamsthā	PM 33
atirūkṣa	PM 23
atilaghu	PM 97
ativartamānām	PM 116
ativāhya	PM 33
atividite	PM 119
ativividham	PM 1
ativismāpanam	PM 124
ativīryavanti	PM 16



ativṛtte	PM 12
ativṛṣṭi	PM 108
ativṛṣṭirahite	PM 108
atīśaya	PM 6
atīśayoktim	PM 105
atisamyak	PM 7
atisusaha	PM 253
atisthaviyasaḥ	PM 255
atītya	PM 12
atīva	PM 7
atuccha	PM 20, 108
atucchabhakti- bhūmā	PM 108
atula	PM 1
atulam	PM 34
atoyam	PM 3, 100
atyankāntyā	PM 113
atyanta	PM 17
atyantataptā	PM 112
atyaya	PM 124
atyāḍaram	PM 8
atyāḍrtaḥ	PM 4
atyāḍṛte	PM 18
atyākṣit	PM 26
atyāśvādita	PM 26
atyāhite	PM 117
atyutsukam	PM 97
atyūṣmaḥ	PM 101
atra	PM 20
atha	PM 3, 95
athavā	PM 32, 97
adattam	PM 25
adamaghoṣa- prasavini	PM 27
adita	PM 4
adīśad	PM 122
adīptam	PM 30
adīpyata	PM 14

adrṣṭapūrva- vidhayā	PM 3
adrṣṭaśruta	PM 255
adrṣṭaśrutapūrvām	PM 124
adrṣṭaśrutam	PM 29
adoṣān	PM 26
adbhuta	PM 5, 254
adbhutatarām	PM 8
adbhutatarāṇi	PM 25
Adbhutopāgata	PM 28
adya	PM 3, 99, 254
adrākṣam	PM 108
adri	PM 121
adrim	PM 27
advitīyaḥ	PM 103
adhara	PM 30
adharam	PM 20
adharasya	PM 255
adharikṛta	PM 106
adharoṣṭham	PM 30
adharsita	PM 34
adharsitoṣmā	PM 34
adhākṣit	PM 29
adhāt	PM 11
adhika	PM 1, 116
adhikātrimśāni	PM 116
adhikapūrnaroṣaḥ	PM 26
adhikabhaktyām	PM 19
adhikam	PM 116
adhikalagnām	PM 97
adhikasanna	PM 100
adhikāragrahaṇe	PM 7
adhikāribhiḥ	PM 26
adhikārtim	PM 112
adhikāsannā- bhyudayām	PM 100
adhikāsaḥṣṇum	PM 28
adhikāśvādāna	PM 8

adhigamya	PM 96
adhigarbha	PM 23
adhigodāvari	PM 98
adhityakām	PM 103
adhidevatā	PM 255
adhiniśam	PM 95
adhiniśamatha	PM 95
adhibhuktiśālam	PM 8
adhirūḍha	PM 2, 10
adhiroksyantam	PM 28
adhivāsam	PM 110
adhiṣṭhitam	PM 14
adhiṣṭhitām	PM 124
adhunā	PM 26, 98
adhūta	PM 120
adhogata	PM 14
adhyāviśya	PM 33
adhyāsiteṣu	PM 22
adhyāsito	PM 11
adhvara	PM 34
adhvaraḥ	PM 7
adhvaram	PM 28
adhvaryave	PM 32
adhvaryu	PM 10
adhvaryuḥ	PM 15
adhvaryoḥ	PM 15
anaṅgavimohalolā	PM 97
anatikṣatakruḍhaḥ	PM 124
ananta	PM 6
anantaphala- dāyivāt	PM 25
anantam	PM 5
anantara	PM 15
anantaram	PM 1, 122
anadat	PM 17
anadhigata	PM 25
ananyacittā	PM 112
anapanīta	PM 120

anamad	PM 5
anayat	PM 18
Anavabudhya- māneṣu	PM 20
anavalokya	PM 104
anāpya	PM 29
anāśvāsyam	PM 107
anirṇayā	PM 114
anukūla	PM 7
anukūlaḥ	PM 97
anukūlam	PM 111
anugata	PM 10, 117
anugataḥ	PM 22
anugato	PM 96
anugamyamāno [pi	PM 96
anugā	PM 12
anugāmī	PM 117
anuguṇa	PM 12
anuguṇam	PM 13
anuguṇā	PM 105
anugr̥hāṇa	PM 99
anugr̥hitā	PM 100
anugr̥hñāṇaḥ	PM 108
anugraha	PM 1
anugrahatvarayā	PM 25
anucite	PM 95
anucodane	PM 115
anujavadhū- nandanaiḥ	PM 19
anutaṣṭuḥ	PM 11
anudinam	PM 114
anududruvuḥ	PM 16
anudruta	PM 8
anunadam	PM 98
anunādhitaḥ	PM 22
anunāsikarahitāni	PM 255
anunipatitabhāvā	PM 111
anunīya	PM 96
anuparodha	PM 116
anupr̥staḥ	PM 103

anubandhe	PM 34
anubhavatsu	PM 20
anubhavan	PM 97
anubhavanti	PM 104
anubhāvayitum	PM 25
anubhūya	PM 100
anumatim	NP 117
anumatyā	PM 103
anumatyādi	PM 11
anuyānam	PM 12
anuyuñjānena	PM 108
anuyojita	PM 104
anurāga	PM 114
anuvadamāneṣu	PM 123
anuśamsati	PM 111
anuśaśāsa	PM 6
anuśuśoca	PM 32
anuṣaṅga	PM 25
anuṣaṅgakṛtā	PM 25
anuṣavaṇavidhīn	PM 11
anuṣṭhāya	PM 32
anusañcitya	PM 5
anusṛtāḥ	PM 121
anusṛti	PM 22
anusmārita	PM 10
anūtpādya	PM 23
anekeṣu	PM 13
	PM 21, 122
anena	
anaiṣīt	PM 96
	PM 5, 118
antaḥ	
antaḥkaraṇa	PM 23
antaḥkaraṇam	PM 103
antakāle	PM 25
antarāntarā	PM 106
antarīpam	PM 116
antarīpamaparam	PM 116
antarīpe	PM 123
antargata	PM 14
antarvicintām	PM 111

antastha	PM 14
antikāntam	PM 11
antike	PM 24
	PM 32, 116
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antyam	PM 34
andhaḥ	PM 22
andhībabhūva	PM 101
annajātam	PM 110
annamaya	PM 8
anyatamām	PM 113
anyatra	PM 116
anyanirbhīti	PM 28
anyabhāvam	PM 112
anyāḥ	PM 103
anyām	PM 24
anye	PM 4
	PM 29, 122
anyonya	
anyonyicchanna	PM 29
anyahṛdayā	PM 111
anvakṣam	PM 108
anvagādīt	PM 28
anvatisthat	PM 32
anvabhūt	PM 120
anvāśramam	PM 98
anvita	PM 9
anveṣiṇī	PM 104
apakṛtavān	PM 27
apatat	PM 19
apatrapa	PM 253
apanaya	PM 27
apanayāmbhodhi	PM 27
apayāntim	PM 107
aparaḥ	PM 102
aparam	PM 106
aparamaharṣiṣu	PM 5
aparataḥ	PM 11
aparā	PM 254
aparāntagamanāt	PM 104
aparimita	PM 12

aparimitadikṣā	PM 33
aparimitatva	PM 33
apaśramam	PM 9
apasarata	PM 29
apāya	PM 115
apāyaśataśaṅkākulā	PM 115
apārthayanti	PM 100
api	PM 2, 95
apiban	PM 16
apūrvām	PM 4
apṛcchat	PM 114
apyāḍau	PM 254
aprajānan	PM 103
apratimatejā	PM 28
apratyanikān	PM 30
apsarasām	PM 25
apsarobhiḥ	PM 118
apahastita	PM 123
apahāra	PM 106
apahrta	PM 95
apahrtaśu- paṅkteḥ	PM 95
apahrto	PM 97
apahrtya	PM 107
abala	PM 108
abalājātiḥ	PM 254
Abalābhimukhā- śayaḥ	PM 108
abhajata	PM 116
abhavat	PM 13, 112
abhavad	PM 10
abhavan	PM 12, 107
abhavam	PM 97
abhaviṣyat	PM 32
abhāṣiṣṭa	PM 6, 108
abhikhyā	PM 255
abhiḡamya	PM 2, 103

abhiḡrṇan	PM 28
abhighoṣayantaḥ	PM 15
abhijuṣṭayā	PM 17
abhidadhānaḥ	PM 109
abhidhāna	PM 255
abhidhāya	PM 7, 95
abhinandana	PM 25
Abhinandana- tvarayā	PM 25
abhinayam	PM 14
abhinava	PM 99
abhiniveśa	PM 104
abhinīta	PM 103
abhipūjā	PM 21
abhipracārya	PM 28
abhiprasādyā	PM 109
abhiprasthāya	PM 1
abhiprāsya	PM 13
abhipsan	PM 34
abhibhūya	PM 19
abhibhūṣṇum	PM 28
abhimati	PM 22
abhimatigranthilaḥ	PM 22
abhimantrite	PM 102
abhimukhaḥ	PM 108
abhiyayau	PM 17
abhiyātaḥ	PM 100
abhirāma	PM 2
abhirāmam	PM 26
abhiraivatakam	PM 121
abhilāṣa	PM 104
abhilāṣād	PM 114
abhivavande	PM 108
abhiṽditaḥ	PM 96
abhiṽdyā	PM 10
abhiṽkṣya	PM 28
abhiśaṅkyā	PM 13, 109
abhiṣiktaḥ	PM 19
abhiṣekakarmam	PM 31

abhiṣekasya	PM 31
abhiṣeko	PM 32
abhiṣecanīya	PM 12
abhiṣecanīyākhyam	PM 12
abhiṣecanīye	PM 32
abhiṣesanīya	PM 9
abhiṣesanīya- ghuṣṭaiḥ	PM 9
abhiṣṭadughā	PM 24
abhisartukāmah	PM 1
abhihata	PM 120 255
abhihanyamānaḥ	PM 102
abhihitah	PM 99
abhihite	PM 6
abhihiteṣu	PM 116
abhūh	PM 27
abhūt	PM 5, 110
abhūtapurva	PM 1
abhūtapūrve	PM 119
abhūd	PM 23
abhrta	PM 1
abheda	PM 29
abhyagrñāt	PM 99
abhyañjana	PM 8
abhyadhāt	PM 3
abhyanaśiḥ	PM 21
abhyāgatān	PM 108
abhyāgameṣu	PM 112
abhyudgacchat	PM 100
abhyeyuḥ	PM 8
abhyvahāra	PM 8
abhroktyā	PM 28
amaṇḡgalaḥ	PM 21
āmandānurā- gaparipoṣam	PM 106
amara	PM 1, 118
amaramunigaṇaiḥ	PM 118
amaravarāḥ	PM 16

amarasaindhava	PM 20
amarīṣyad	PM 32
amarṣa	PM 20, 123
amarṣa- prasareṣu	PM 20
amarṣarociṣā	PM 18
amalatām	PM 13
amātya	PM 6
amāmsaṣaṇitām	PM 124
amāvāsyā	PM 12
amāvāsyestī	PM 12
amāvāsyestīḥ	PM 32
amitāghoṣam	PM 31
amī	PM 5
amībhiḥ	PM 29
amunā	PM 2
amum	PM 22, 105
amuṣat	PM 27
amuṣnāt	PM 29
amuṣya	PM 103
amuṣyāḥ	PM 111
amuṣyām	PM 23
amūn	PM 25
amūni	PM 100
amṛtapāyam	PM 2, 107
amṛtarasāmtigāmī	PM 8
amṛtasāra	PM 7
amoci	PM 30
ambara	PM 117
ambāpahārāt	PM 27
ambu	PM 23
ambudhimadhyato	PM 116
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vividha	PM 25
vivr̥ṇvan	PM 22
viśaṅkam	PM 101
viśati	PM 102
viśada	PM 110
viśaśramuḥ	PM 9
viśālā	PM 9
viśikhā	PM 120
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viśr̥ṅkhalīkurvan	PM 25
viślathibhāve	PM 254
viśleṣam	PM 115
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āpīta	PM 106
āpiya	PM 2
āviriñcam	PM 20
āvipram	PM 34

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nikāyye	PM 20
niketa	PM 110
nikhila	PM 1
nigadita	PM 104
nigama	PM 17
nigaḷa	PM 4
nigūḍham	PM 107
nigūhamānā	PM 113
niculitāṅga	PM 112
nidāghakāla	PM 104
nidreṣu	PM 20
nidhana	PM 15
nidhānam	PM 14

nidhāya	PM 10
nipatad	PM 122
nipātam	PM 20
nipātya	PM 23
nipuṇaḥ	PM 15
nibiḍita	PM 10
nimagna	PM 113
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adhiroksyantam	PM 28
adhivāsam	PM 110
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atimandam	PM 103
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atimātramadhur ām	PM 100
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atitarām	PM 113

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sumahita	PM 34
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upagūhāmi	PM 2
upatiṣṭhantīm	PM 97
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upadiśatī	PM 255
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upapāditā	PM 254
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upalālayan	PM 97
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upaśamayan	PM 18
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upasadam	PM 10
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upasarantīm	PM 111
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upasthiti	PM 13
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upānīya	PM 30
upakaraṇa	PM 12
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anu	PM 97
anududruvuh	PM 16
anudruta	PM 8
apakṛtavān	PM 27
apanaya	PM 27
api	PM 2
abhikhyā	PM 255
abhijūṣṭayā	PM 17
avagamya	PM 107
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asi	PM 123
asmi	PM 109
aho	PM 19
āniśam	PM 112
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ārāt	PM 113
iti	PM 107
iva	PM 106
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udagra	PM 254
udajughūsan	PM 117
upadāpadārtha	PM 1
upadīkṛta	PM 7
katham	PM 111
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kila	PM 109
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kutra	PM 109
khalu	PM 100
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tat	PM 253
tathā	PM 118
tāvad	PM 116
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tvat	PM 104
diṣṭyā	PM 2
dhik	PM 21
duravabodha	PM 255
durbhūpaiḥ	PM 20
na	PM 21
nanu	PM 115
niculitāṅga	PM 112
nibiḍita	PM 10
niḥśeṣakośa	PM 19
niḥsīma	PM 35
nu	PM 107
nūnam	PM 125
parāgataḥ	PM 101
paribhavaḥ	PM 253
paribhūṣitasya	PM 32
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purā	PM 100
pratikaḷam	PM 120
pratikṣaṇam	PM 110
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brūhi	PM 106
mā	PM 35
mithyā	PM 27
yat	PM 30
yatra	PM 119
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yāvadvedam	PM 16
vā	PM 2
vipat	PM 253
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vibhave	PM 34
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saha	PM 100
sugama	PM 111
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hā	PM 118
hā hanta	PM 2
hā hā	PM 253
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he	PM 105
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prakramate	PM 32
pramodante	PM 6
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prayāti	PM 114
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yāti	PM 123
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vadati	PM 109
vahati	PM 24
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vidadhe	PM 23
viḷambate	PM 113
vrajati	NP 117
samanupṛcchati	PM 102
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sampūrayāmo	PM 34
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abhyeyuḥ	PM 8
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ācacakṣe	PM 20
ājaghnuḥ	PM 31
ādadānā	PM 113
ānināya	PM 23
āpa	PM 100
āpuḥ	PM 4
ābabhāṣe	PM 22
āyayau	PM 120
āsasāda	PM 96
uvāca	PM 29
ūce	PM 109
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cakāśe	PM 18
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jaḡāma	PM 110
jaḡhāna	PM 123
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jahrṣuḥ	PM 16
dadarśa	PM 101
dadau	PM 19
nināya	PM 109
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parijaḡrāha	PM 15
prajighāya	PM 3
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pratasthe	PM 124
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pramumoca	PM 112
pravavrte	PM 9
praviveśa	PM 2
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prāpuḥ	PM 5
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babhāra	PM 7
babhāṣe	PM 123
babhūva	PM 107
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vavrte	PM 103
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vitatāna	PM 10
vitenire	PM 7
viniryayau	PM 100
vireje	PM 35
viṣasāda	PM 112
vyājahāra	PM 3
vyātātāna	PM 15
suṣuvire	PM 15
śuśruve	PM 2
sañjaḡāda	PM 115
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samīyuḥ	PM 5
samcacāla	PM 117
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jayatu	PM 30
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paśya	PM 2
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prasajatu	PM 7
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aharat	PM 5
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āpiban	PM 107
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praviśad	PM 10
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anvabhūt	PM 120
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abhūt	PM 110
abhr̥ta	PM 1
abhyanaīṣiḥ	PM 21
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ayāsīt	PM 96
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**Padapāṭha of Rājasūya, Niranunāsika and Subhadrāharaṇa  
of Melputtūr Nārāyaṇabhaṭṭa - A Lexicographical Study**

**Rājasūya, Niranunāsika and Subhadrāharaṇa Prabandhas  
are the masterpieces of Melputtūr Nārāyaṇabhaṭṭa who  
ruled over the Sanskrit literary kingdom of medieval Kerala.  
The mastery of this prodigy over vocabulary, grammar,  
poetics and metaphors was insurpassable.  
This study is an attempt to identify the words used  
by Nārāyaṇabhaṭṭa with special emphasis to their  
grammatical peculiarities and medieval usages.**

**Dr. Jinitha K.S., presently working at the  
Tirur Regional Centre of the Sree Sankaracharya  
University of Sanskrit, Kalady as an Assistant Professor.  
She has been awarded Prof. M.S.Menon Endowment Prize  
of the University of Calicut for the best paper on  
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